Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Photograph by Bachrach

EMORY STEVENS BUCKE
ELECTED TO THE EDITORSHIP OF ZIONS HERALD

See page 551

Introducing the New Editor

FOUNDED 1823

India and Religion

(From London, England, to Religious News Service, New York, by wireless)

All new schemes proposed for India's future challenge the religious system of Hinduism at one point or another, according to Mrs. Kathleen Bliss, associate editor of the influential *Christian News Letter*. Behind the political issues, Mrs. Bliss states, the pattern of Indian society is set by religion.

"Hinduism as it affects the vast majority of its adherents," she says, "is not a series of philosophical abstractions, but is a legal system, a form of religious worship, and a social and economic system based on caste and held together by religious sanction.

"There can be no fifteen-year plan of advance in agriculture without the abandonment of the Hindu family system of inheritance and worship of the cow. Similarly, there cannot be twenty times as many midwives, seventy times as many health visitors, and a hundred times as many nurses, which plans envisage, unless there is a wide-spread break with both the Moslem and Hindu conception of the family.

"These are things people live, and speakers in recent debate and elsewhere seem to think that the Indians can fairly easily be persuaded by education to put away these things as childish without putting anything in their place.

"The facts are quite otherwise. Education merely as mastery of techniques of reading and writing and modern science has no such power. The old governing conceptions reassert themselves. Every great religion in India has had its reformers and servants of mankind. But it is from the Christian church, a tiny minority in the total population, that any significant number of men and more strikingly women have come forward to serve the community as teachers and in health services.

"The first women teachers, health visitors, and nurses were Christians, and these professions, vital to India's future, still draw a large proportion of recruits from the Christian community.

"We cannot answer for Moslems and Hindus the question whether their cultures can and will undergo such change that modern reforms can be embodied within them. Our concern as Christians is that the particular and irreplaceable contribution of the church holding up to men freedom of the gospel shall not fail for lack of our prayers, our money, and our service.

"Yet we should be underestimating the importance of the political situation if we thought that the church can bypass politics and do its work undisturbed by this conflict. Doubts as to our intention of giving political freedom now that victory seems near are wide-spread. They are reflected in the church. We cannot afford to let slip any opportunity of expressing to the Indian people our people's determination that our pledges shall be implemented in full."

Race Relations Code

Working toward "a calm and fair-minded solution of Gary's race problems," the directorate of the Gary (Ind.) Chamber of Commerce has recently adopted unanimously an eleven-point declaration of principles setting forth equal economic and cultural opportunities for all races as a basis for a constructive and effective program of action. The statement, presented to the group by an interracial committee as a result of intensive study of the racial situation in Gary, provoked considerable discussion but was adopted without a dissenting vote. Commenting on its passage, H. H. Kleinschmidt, president of the Chamber of Commerce, said that it represents "the expression of 1044 of Gary's leading business, professional, and industrial men."

Prominent in effecting the passage of the statement are three Methodist leaders. H. B. Snyder, editor of the *Post-Tribune* and chairman of the governing board of Stewart Community House, an institution of the Board of Missions and Church Extension, has long been identified with improved conditions for Negroes. Rev. Benjamin F. Neal, director of Stewart House and pastor of Delaney Memorial Church, affiliated with it, also served as a member of the interracial committee. Dr. William E. Clark is pastor of the First Methodist Church in Gary.

The statement is as follows:

> We believe that interracial problems are solvable but that they will not solve themselves.
>
> We believe the need is for a positive program arrived at in an atmosphere of understanding, cooperation, and mutual respect by men of good will.
>
> We believe that there are no superior or inferior races but that all mankind is one.
>
> We believe in equality of opportunity, equal economic and cultural rewards for all races.
>
> We deplore the presence of resentment and race prejudice in present-day society.
>
> We believe that real freedom must be earned (and cannot be granted), but we hold that opportunity for all people to earn freedom is a definite obligation upon the majority group.
>
> We believe that the Negro is entitled to every right, privilege, and opportunity that any other American citizen enjoys.
>
> We recognize the reality of the presence of race prejudice and resentment in our society. We do not and will not condone it. We will do all in our power to remove it by education, persuasion, and example.
>
> We are fundamentally opposed to the principle and practise of compulsory segregation in our American society, whether of races or classes or creeds. However, we regard it as both sensible and timely to address ourselves now to the current problems of racial discrimination and neglect and to ways in which we may cooperate in the advancement of programs aimed at the sound improvement of race relations within the democratic framework.
>
> We are absolutely convinced that the future of all races lies in the realm of cooperation and that no race can benefit itself in the long run by oppressive methods. Seeming gains, made by violence or suppression, are genuine losses for all concerned since they set back by years the progress of interracial cooperation.

In addition to Mr. Snyder an Dr. Clark, white members of the com mittee include Stephen M. Jenks, ger eral superintendent of Gary Stee works; H. C. Dorman, immediate pas president of the chamber; Clarence W Goris, Gary division manager of th Northern Indiana Public Service Com pany and state president of the Indian War Fund (USO); Mayor Joseph E Finerty; B. C. Gamble, superintender of industrial relations, Gary Sheet an Tin Mills; W. P. Cottingham, execu tive secretary of the chamber, and M Kleinschmidt.

Six Negro members, added to th committee with the approval of th organization, are Mr. Nea; Herma Pearson, an employee of the 10-inc No. 1 merchant mill in Gary work long active in the United Steel Work ers' Union (CIO); Milo Murray an Benjamin Wilson, prominent atto neys; A. B. Whitlook, editor-publishe of *The Gary American,* and Rev. Claude Allen, pastor of the Colore Methodist Episcopal Church.

Commending the efforts of the com mittee, President Kleinschmidt sai "Thanks to the earnest activities of th group over a year and a half, durin which it enlisted the counsel and gui ance of numerous citizens of both race our community has been spared inc dents which—as in Detroit and Phil delphia and other cities—have led civic disgrace. In my opinion, the raci code adopted for Gary by our directo at the instance of Mr. Snyder's comm tee provides an ideal vehicle for a bett understanding between all the orga izations and groups, racial and othe wise, which go to make up our heter geneous community."

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✦ THE INDEPENDENT METHODIST WEEKLY ✦

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

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Is There a Hope for the Future?

BISHOP W. ANGIE SMITH

[A sermon preached August 20 over the Columbia Broadcasting System's "Church of the Air"]

n come that they might have life, and that they might have nore abundantly.—John 10:10.

Iore people have asked, "What is life, and what is it about?" during the past few years than all together ing the lifetime of any of us. We are mystified, bedered, dismayed. We are groping about in a fog. Old hors have broken their chains, foundations we once ught safe are now falling apart. The dream and ideal a world at peace is shattered by the brutal bombing of ocent women and helpless children. Our so-called lization seems to be breaking to pieces on the rocks hatred and greed. It is enough to cause the strongest heart and the bravest in body to doubt and grow weary. are going somewhere, we know not why or where, l the way is veiled in darkness. We must confesss that road we have followed seeking for ease and pleasure, profit and gain, for a materialistic kingdom of heaven, hout God, has led us into our present state of suffer-, losses, and confusion.

Vhat do we intend to do about it? There is no hope lespair, there is no future in defeat, there is no reason urrender. It is well for us to confess our mistakes, turn k to where we left the road, and follow Him toward City of God.

Ve are not responsible for being here, but we are olly responsible for what we do with our life after we here. A baby is born without his consent into the ld—a world he knows nothing about, possibly a world great opportunity or maybe a tyrannical world of turil and strife. What is he going to do about it? Your today is the answer you have made to this question. ne of us have not done much but have been like pawns a chessboard to be moved about in any direction, by hand of any immediate power and desire. Life for h of us is like a great piece of rough marble on the untainside. It is possible to take sledge-hammers and h mighty blows to crush it and finally beat it into vder to blow away and be lost forever. Again the eye of a master artist, a sculptor, sees this piece of marble. He measures it, he diagrams it, he plans it, he carefully works with it. He chisels here and he cuts there until finally the curtain is raised and, lo! there is a masterpiece. Even so is the direction of our lives. Some are beaten down or become soft and finally disappear into human forgetfulness, while others stand out indelibly as great personalities across the centuries. Let us never forget we have a life to live and are responsible for the way we live it.

Jesus clearly distinguishes between living and a life. A living is what most of us have. A life is what it is possible for each of us to build. The weakness of so much of our educational policy has been due to the emphasis we have placed on making a living and earning more money or having an easier time. This course will always miserably fail. True education will teach us first why we live, then how to live in order to build a real life. A genuine life is built around the foundation of a noble inner experience. What value is to be found in the increase of our speed, size, comfort, or even the many attractive luxuries, if we do not have a greater moral and spiritual life? They will eventually lead only to defeat. When we speak of the underprivileged person we think almost wholly in terms of the material needs. The person who is really underprivileged is the one who has lost his faith, his courage, and his self-respect.

The age in which we are now living has drawn strong lines of cleavage between living and a real life. For too long too many of us throught of life as consisting in the abundance of things we possessed, our business, our factory, our bank, our job, our lands and gold. But today when the world is in a death struggle and your son and daughter and mine have gone to fight on lands of which not many had heard and which still few can pronounce, you realize there is something bigger and finer in life than things. Some have faced these new adjustments and have quit, have become hard and morose, and have said there is no hope for the future; while others have faced

the same situations and adjustments and have learned that life is to be found in ideals, truth, beauty, spiritual discernment, sacrifice, and genuine companionship. Many people would gladly exchange their economic security, their silver and gold, for the return of their loved one who has given his life with the hope for a better world. Do you not know of those who would exchange economic security for just one friend, or a princely living for the companionship of one who really loved? In these tragic hours, how necessary for us to know the difference between a living and a real life! I heard the late William Jennings Bryan say that, while a student in college, he wrote to his father for money with which to buy a pair of pants to reach his shoes as the pair he wore only reached half-way between his knee and his ankle. His father sent the money but wrote him that he wanted him to know that Man's greatness did not consist in the length of his pants. That is a much-needed lesson for all the world to learn today.

When Jesus said we might have life He was giving expression to a concession of liberty to us. The emphasis in this statement is upon *might* have life. It is for each of us to choose whether we will do so or not. Here it is, the great open field for life more abundant, and you either accept it or refuse and follow another course. You can either enter into the green pastures and beside the still waters or be satisfied with the varying fortunes of a living. Your decision will determine whether you think there is a hope for a future or not.

The glory of mankind is in this complete freedom of choice. You can have a living without real abundant life, while you have genuine life with only the barest of a living. For when we seek the abundant life it does not relieve us of suffering, hardships, or sacrifices. It will not relieve us of pain or sorrow, but it will enable us to so interpret these experiences as to be able to say all things can work together for good to those of us who love God. It will not level the mountain in our pathway, but it will enable us to climb it more easily and catch the larger view from the summit.

Jesus not only tells us that there is a real life and a great future for each of us, but He demonstrated it upon every occasion. At one time, you recall, He said the birds have nests and the foxes have holes, but the Son of Man hath nowhere to lay His head. Poverty-stricken yet surely filled with majestic life in its entirety! St. Francis of Assisi was poor in money but rich in character and delightful as company because he had found the secret of a more abundant life. Gather up the noble history of the human race and you will find the darkest part of the night richly studded with the brilliance of the light from the stars of those who have learned this secret of greatness from God.

In this building of a life, Jesus was actuated by great principles, principles of power and godliness—the principle of truth, the principle of right above expediency, of love above hatred, of sacrifice above selfishness, of moral worth above any price.

Jesus not only shows us the life and says we may have it more abundantly but truly He gives us the power to attain it. If He had only taught us the great spiritual truths and principles of life and left us without human power to attain them, we should have to admit there is no hope for the future. But after letting us see the more abundant life, He gives unto even the least of us the grace and spiritual power to reach the ideal.

In this maze and fog of doubt, dismay, and dis Jesus stands above the wreckage of a materialistic civi tion and says: "Arise from your tribulations and the ley of despair, come with me into the foothills and c the mountain heights and see the view of truth, of be and of righteousness from above. Come! I have p ised you life, life more abundant, it is yours." Will have it or will you swelter here below?

Yes, there is a hope, a spiritual hope for a larger better future, a hope to be found only in Him who i Christ, the Son of the Living God.

Religiousness

Edward W. Blakeman

Across the world there is a sweeping renewal w broadly considered, may be termed religious. It hunger rather than a satisfaction as yet. What ec tional and religious leaders make of this well-nigh versal pathos is a basic problem of our era. Here is a s of incidents to illustrate it. The revival of the rele time movement for religious instruction of public sc children; the proposal of Dr. Walter H. Judd of Con that ministers enter politics to secure a peaceful pos world; a cartoon with three gunners shooting at prophetic Wallace as he marches toward the new w and the futile gunner saying, "That guy seems t bullet-proof"; a series of letters from soldiers in jungles telling about converted savages or sending m for missionary work; the phenomenal enrolment in 1944 summer assemblies or camps of religious empl and the increased sale of religious books—all these straws in the wind.

We need to have in mind at least four phases o ligion and to make certain that we clearly appraise is happening: (1) Religiousness or the religious att and responses. It involves that touch of reality w spells nobility of conduct and beauty of the person w is invariably of the essence. (2) Religion—the fo lated body of doctrine which has deep history and is tallized into Buddhism, or Judaism, Islam, Hindu Catholicism, or the Lutherans or the Orthodox. (3) practises of private prayer, group worship, renew vows and family consecration to special loyalties. (4) ligion as a fanatical drive for achievement. In this p the devotee has such definiteness of purpose, such si assurance that his conviction overrides such gentler tues as forgiveness, humility, charity, and respec truth.

When we seek religion, we do well to ask which p for all are legitimate. It is the first item which should cern all men. Hear Dr. Ordway Tead of Harpers torial staff before the Princeton Conference on Rel and Our Schools:

> Religion is concerned with "oughtness" in relation t the crucial choices which life requires. It has to do wit the fact that "one comes to feel bound or tied to a ce tain quality of personal effort and a certain quality of r lationship with the world beyond the person. Religio is concerned with those sentiments cherished as mo valuable—with what have been called God-like valu which in the experience of the race have proved attra tive, worthy, permanently desirable, productive of a sen of betterment in person and in society." Freedom, justic mercy, righteousness, beauty, truth-seeking, love, and i tegrity are among these values, and the obligation to rea ize them appears as "an absolute obligation."

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ıding the Bible. First Book of Samuel.

A VICTORY OF FAITH.

who is this uncircumcised Philistine, that he should defy the es of the living God?—1 Samuel 17:26.

course the story of David and Goliath was already when the First Book of Samuel was written. But ıncient writers were masters of the art of story-telling, it is hardly likely that the old tale had ever been as told before. Of one thing we may be certain—this hetic writer saw the true meaning of the story as it not been seen before. To the average Israelite, David a great warrior, an heroic king, a mighty conqueror. vas the champion who had slain his tens of thousands e Saul had been slaying his thousands. In a word, id was another soldier, differing in degree rather than ind from the other soldiers who had preceded him. to the inspired eye of the prophet, David was much than a soldier, and he differed in quality, in kind, a man like Saul.

Lord that delivered me out of the paw of the lion, and out e paw of the bear, he will deliver me out of the hand of this tine.—1 Samuel 17:37.

ɔtice how much a part of David his faith was. It was ıtive to him as breathing. Saul was a religious man, ıot in David's way. Read in Chapter 14 the account aul's vow to the Lord during the rout of the Philis- . There is a religion which is mechanical and exter- which is indeed closely akin to superstition. But to d there is no need to spur the Lord to action by vow- ı national fast. He knew that God was ever with His ınts. He did not call for priestly oracles. He knew God heard his prayers. Confident in the God with m he had been in fellowship all his life, he saw in new demand that life made on him another oppor- y to match his faith with the divine goodness and er. His victory was the triumph of a boy's faith.

Saul clad David with his apparel, and he put a helmet of upon his head, and he clad him with a coat of mail. . . . David said unto Saul, I cannot go with these; for I have not d them.—1 Samuel 17:38, 39.

ıvid's faith in God gave him the power to dare to be elf and to do his work in his own way. All the world cted that the champion of Israel would act in the ɔted way, according to the regular rules of war. Saul expressing the ideas of all his people when he clad d in the armor which he himself wore. Now, David only a boy, he had never fought in battle, and here vas, face to face with the unanimous opinion of every an soldier in Israel. But he refused to accept it, leaving behind him the splendid armor of Saul, he into battle in the dress and with the weapons of a herd.

ıe fact was, of course, that David was so sure that he fighting for God, under His orders and direction, he felt an independence of popular opinion. He was o be overawed into using weapons that he had never tried. He dared to be original, and thus he escaped the destruction that must have come to him had he allowed himself to be governed by the voice of experience—the experience of others. But we must remember that it all looked at the time like a case of foolhardy conceit. The untried man who puts his own opinion against the unanimous verdict of the experts is either a fool or a genius—and the chances are that he is not a genius.

Nevertheless, more than once in the course of history the way of victory has led in a direction opposite to that pointed out by the practical men of experience. Columbus would never have discovered a new world had the seasoned mariners of his day had their way. Joan of Arc delivered France not by meekly following the veteran generals of her king. David killed Goliath with one pebble, when all Israel urged him to fight with sword and spear. The hero's daring is shown in facing the disapproval of his friends before he faces the hostility of his enemies. But the man who turns his back on the old and tried ways must bear the burden of proving that he is acting on a true faith, and not simply as a stubborn and opinionated fool, wise in his own conceit.

Then said David to the Philistine, . . . I come to thee in the name of the Lord of hosts, . . . that all this assembly may know that the Lord saveth not with sword and spear, for the battle is the Lord's.—1 Samuel 17:45, 47.

The faith of David was a confidence that the final decision in battle as in every other human situation is God's and not man's. Goliath and the Philistines laughed at this childish idea, and if Saul and the Israelites did not laugh at it, they certainly did not share it. Herr Hitler once publicly boasted that all he needed for complete victory was a sufficient weight of material of war. On our side there has been a tendency to exalt work in munition factories over worship in churches. But here is a story of a little shepherd boy running out to meet the ten-foot-high Goliath, sure that brawn and bulk and weight of metal could not count against the will of God.

So David prevailed over the Philistine . . . but there was no sword in the hand of David.—1 Samuel 17:50.

Yet the old delusion persists that God and moral forces are to be ignored for all practical purposes so long as care is taken to provide heavy enough artillery. It persists in the face of the fact that in the end, somehow, the heaviest artillery always appears on the side of God and the moral forces. Hitler was no doubt right when he said that all he needed for the conquest of the world was a sufficient supply of munitions. But what is sufficient? "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." That is a terrible text. It is pre-Christian. But is there not in history an irony as terrible? Goliath, lumbering along to present David with his best target, is a type of those who go to their doom sure that all they need is sufficient weight of metal. David is the symbol of those who dare battle even though there is no sword in their hand because they know that the battle is the Lord's.

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Books on Peace

No issue of the hour is more important for all mankind than that of securing a durable peace. The war will be won in due time, followed by a cessation of hostilities. Our most acute problem is that of making this temporary truce permanent. The factors involved, however, are so numerous and complicated that none of us can master them all. But everyone can make himself a more useful citizen and a more intelligent Christian by reading a little of the vast literature now available in this field.

Two small texts are unusually suggestive. The first, "Peace Is the Victory,"* edited by Harrop A. Freeman, professor of international and constitutional law at the College of William and Mary, is a symposium consisting of fourteen well-written essays. These express the standpoint of New Testament ethics rather than the outlook of the pronounced militarist or the exponent of power politics. Each of the thirteen contributors is peculiarly fitted to deal with the theme assigned him. John Haynes Holmes opens this literary panel discussion with the topic "The Affirmation—A Faith for Our Times." Other well-known figures include President Albert W. Palmer, who writes on "How to Plan for Peace"; Harry Emerson Fosdick, on "World Cooperation—A Political Must"; and E. Stanley Jones, on "Asia—The Acid Test." The editor has grouped the essays under four headings: "Basic Concepts for Peace," "From War to Peace," "Postwar II or Prewar III," and "Area Applications."

A specific and concrete proposal looking toward an orderly and prosperous world is contained in Dr. J. Henry Carpenter's study, "Peace through Cooperation."† The author, who is executive secretary of th Brooklyn Federation of Churches, a committee chai man of the Federal Council of Churches, and a lead in numerous other activities, has been a zealous st dent of the cooperative movement for the last eig years. His research and world-wide observation ha convinced him that this method of employing ec nomic resources for economic need is both social and morally sound. Since this process has achieve such tremendous advantages within the limited are of its application, he believes it holds the secret f world peace. The reader who follows through D Carpenter's argument will agree that he has grasp a fundamental principle which cannot be ignored.

How One City Does It

A successful method of teaching the Bible in th public school and at the same time avoiding denom national issues appears to have been worked out the city schools of Knoxville, Tenn. "If a controve sial question of creed arises, the teacher refers th students to their own pastors," says Mrs. Clari Groh, supervisor of Bible teaching. Courses in bo the Old and the New Testament are offered. T courses on the junior-high level emphasize charact study, while those on the senior-high level emphasi history, geographical background, and philosoph In all classes the Bible is used as the text. Half a cre is given for each term's work, and one full credit f a year's work. Colleges and universities accept th unit as a full college entrance credit, according Mrs. Groh. The Bible classes, which were first ina gurated in the city in 1933, are under the directi of a committee composed of ministerial and lay re resentatives from the contributing religious deno inations, and a representative each from the You Men's and the Young Women's Christian Assoc tion, the Central Council of the Parent-Teach Association, and the School Board. Dr. J. Hom Slutz, pastor of First Methodist Church, is gene chairman. W. E. Evans, principal of Knoxville Hi School, is reported by Religious News Service as sa ing that "Bible is the outstanding course in the wh high school curriculum which directly contributes character education."

Second "Peace Conference"

In March, 1942, there was held at Ohio Wesley University, Delaware, Ohio, under the auspices the Commission on a Just and Durable Peace, of t Federal Council of the Churches of Christ in Am ica, a National Study Conference on the Church and a Just and Durable Peace. January 16-19, 19 at Cleveland, Ohio, the commission will conduct second "peace conference" for the purpose of appra ing the results of Dumbarton Oaks and other pe parleys and determining on a course of action achieve the goal of a just and durable peace based

(Continued on next page)

* *Peace Is the Victory.* Edited by Harrop A. Freeman. Harper & Brothers: New York. Price. $1.50.

† *Peace through Cooperation.* By J. Henry Carpenter. Har & Brothers: New York. Price. $1.25.

ıtroducing the New Editor

The election of Emory Stevens Bucke to the editor-ıp of ZIONS HERALD is announced by Howard W. lby, acting president of the Boston Wesleyan Asso-tion, publishers of the paper. Mr. Bucke, who has ɜn pastor of the Hyde Park Methodist Church of ston for more than two years and a half, succeeds . L. O. Hartman, editor of the HERALD since 1920, ıo was elected a bishop of The Methodist Church the Northeastern Jurisdictional Conference in June d assigned to residence in the Boston Area.

The new editor was born in Williamsport, Pa., ɔvember 18, 1913, the son of Rev. J. E. A. Bucke, Methodist minister, and Linnie Coulter Bucke. s father, a member of the Central Pennsylvania nference, now serving Lincoln Street Church, amokin, Pa., was then pastor of Newberry Church, illiamsport. Emory Bucke was graduated from the llege of Liberal Arts of the American University, ashington, D. C., in 1935 and from Boston Uni-rsity School of Theology in 1938.

He began his career as a Methodist clergyman in 36 at Lock Haven, Pa., where he served as assistant his father, Dr. Bucke, in the pastorate of Trinity ethodist Church of that city. Since then he has ved the Federated Church at Winchester, N. H., : First Methodist Church at Oxford, Mass., and the urch in Hyde Park. He was admitted into the ew England Conference on trial in 1938 and re-ved into full membership in 1941. While pastor Oxford, he was instructor in speech and ethics at chols Junior College, Dudley.

In 1938, Mr. Bucke married Barbara Burns, daugh-of Mrs. Charles Wesley Burns and the late Bishop rns. The Buckes have two children, Charles Wes-, aged three, and Susan, aged one.

Up to the present time, Mr. Bucke's career has been ɜnt in the pastorate. Sociological problems have ɜn much in his thinking. While a student at Boston ıiversity, he lived the life of a tramp for some days the city of Boston so that he could not only study ɜse transients and their manner of living but also quire from personal experience a knowledge of the ıy in which Boston's social agencies met this daily ɔblem. His lecture on "My Experiences as a amp" has been heard by more than two hundred ɔups throughout New England and Pennsylvania. r. Bucke has also made a special study of the rural ɜial problem in New England and has done consid-ıble writing on this and the relation of the church it.

The new editor—one of the youngest incumbents the editorial chair, if not the youngest, in the his-y of this 121-year-old Methodist paper—takes over new duties on September 1 at the ZIONS HERALD ice in the Wesleyan Building, 581 Boylston Street, ston, but will not get out his first number of the paper until the issue of September 13. His home address will be 371 Central Street, Auburndale.

A Word from the Former Editor

In the selection of Emory Stevens Bucke as the new editor of ZIONS HERALD, *the Boston Wesleyan Asssociation has, after a wide canvass of possibilities, chosen a young man of prophetic vision who will maintain the reputation for progressive leadership which has characterized the paper for more than a hundred years. He is wide-awake, alert, resourceful, and friendly—qualities that are indispensable in a religious journalist. Under his virile leadership the paper should command an ever-enlarging constituency of readers. I earnestly urge every friend of "Methodism's Great Independent," throughout this country and in many foreign lands, to welcome Mr. Bucke to his new position and to express that welcome in terms of new subscriptions.*

Certainly New England Methodism, always proud of its own "journal of opinion," will back the new editor to the limit. I bespeak for him the hearty cooperation of every district superintendent, pastor, and lay leader of the Boston Area as he enters upon his new duties the first of September.

LEWIS O. HARTMAN,
Bishop of The Methodist Church
resident in the Boston Area.

Second "Peace Conference"

(Continued from previous page)

the spiritual principles adopted by the first conference at Delaware.

Between 350 and 400 delegates are expected to assemble at Cleveland. Two thirds of these will represent various communions, within and without the Federal Council of Churches. Other groups that will be represented are allied Christian bodies such as the Home Missions Council and the Foreign Missions Conference, and Christian bodies conducting educational programs for world order, such as the Church Peace Union and the American Section of the World Alliance for International Friendship through the Churches.

Two study commissions are being created to facilitate the work of the conference, one at New York and the other at Chicago. The former will study the current international situation; the latter, the basic problem of the peace strategy of the churches.

In an editorial appraising the National Study Conference at Delaware, ZIONS HERALD of March 25, 1942, said one very important lesson from the conference was the need for more robust theological thinking. Will that need be met at Cleveland?

"LOYAL TO THE METHODIST CHURCH"

Nearly every reader of this page is familiar with the ritual employed in receiving persons into our fellowship. The fourth question put to candidates begins with the words "Will you be loyal to The Methodist Church?" It then goes on to specify the ways in which this devotion is to be demonstrated: "by your prayers, your presence, your gifts, and your service." Any short-range interpretation would point out the fact that all our members promise actually to attend divine worship regularly, to be stewards of their income in the church's behalf, to pray for the church's welfare, and to participate so far as possible in its program of service.

We believe we are correct in assuming that this promise is quite unusual in the literature of Protestantism, that few if any other communions ask their new communicants to avow such specific allegiances. Yet we are confident that we need to find a new content in the word "loyal," and that we stand in desperate want of a clear doctrine of the church's meaning and function. Light in respect to the word "loyal" comes to us if we recall Josiah Royce's definition in the Preface to his volume "The Philosophy of Loyalty." Here he warmly declares that both the word and the idea of loyalty are old and precious, that almost everyone cherishes this quality, but that few really perceive its primacy, and that it is indeed "the heart of all the virtues, the central duty amongst all duties." The rich four hundred pages in which he enlarges upon this premise amply testify to the fact that the authors of our ritual intended to inculcate a broad and virile churchmanship among "the people called Methodists."

We are on less certain ground when we attempt to answer the question "What is the Methodist conception of the church?" Is it the Early Apostolic view of a brotherhood bound together by humility and consisting of those who have attained a joyous sense of inner peace and future hope? Is it the Roman Catholic concept of an institution outside of which there is no salvation, an institution with a world mission for the maintenance of civil as well as ecclesiastical security?

If we reject these formulas and turn to Protestantism with its various points of view, to which shall we discover a kinship? On the one hand is the sacramentarian position as represented by the Episcopalians. At the other extreme is congregational polity, which usually rests on the authority of the Scriptures and the right of each congregation to define its own creed.

Our difficulty in trying to state the Methodist doctrine of the church is due to the wide variety of opinion within the denomination itself. There are parishes which in their worship and thinking are not far removed from the low-church wing of Episcopalianism. There are other charges, more particularly in the South and West, whose thinking is conservative and whose services are almost as free and spontaneous as those of the Nazarene Church. Moreover, there has gone on such a process of cross-fertilization between Protestant groups as to eliminate much church consciousness that was once distinctive. Not a few Methodist units in New England would cease to exist almost at once if deprived of all constituency not reared in our own denomination. This fact is a mark of promise for a united Protestantism, but it does not make for a unique Methodist doctrine of the church.

Yet, generally speaking, we do hold to a definition of the church which is a combination of the Apostolic idea of a brotherhood of believers in Christ and the conviction that such disciples are bound to bend every effort toward building a Christian order throughout the world. This enthusiasm for moral and social progress is in part the explanation for the Methodist emphasis on organization. The machinery by which the church operates is not sacred in and of itself, but is simply a means to a high and holy accomplishment. This conviction distinguishes the followers of Wesley from the adherents of Rome, to whom, for all practical purposes, the church is an end in itself. Thus the promise to be "loyal to The Methodist Church" asks, not only for the performance of specific duties and the cultivation of the inner life in company with like-minded persons, but also for the hearty support of an instrument dedicated to world service in the spirit of Christ.

Two further words regarding this loyalty ought to be set down. Loyalty to Methodism as we accept this phrase removes any right to an air of superiority toward other communions. The galaxy of denominations are simply other tools for the outworking of God's purposes. Cooperation rather than aloofness is the "order of the day." Such tolerance, however, should not blind us to the need of perfecting the efficiency of these instruments through mergers wherever possible. Within a year or two, one or more small bodies of Methodist people, now independent, will probably reconsider union with us. Loyalty would suggest that we hold out hands of invitation and fellowship to them. Finally, devotion to our branch of Protestantism does not throttle constructive and kindly criticism. "All power is corrupting," said Lord Acton. The church must exercise power to fulfil its mission. But we exemplify the highest possible allegiance to the church when we subject its life to constant and enlightened scrutiny.

In the Spirit of the Good Samaritan

hievement and Opportunity of the Methodist Committee for Overseas Relief

HARRY N. HOLMES

'he General Conference of 1940 experi-ed no greater spiritual thrill than the ment of the passing of a resolution estab-ing the Methodist Committee for Over-s Relief. It evidenced the deep concern the church to share responsibility for eting the tragic human needs of millions. e program was to be all-inclusive with-discrimination of race, color, or religion. e appeal to aid a vast host of humans—n, women, and children, homeless and dless, suffering in the mass and in a nner unsurpassed in history—made a pro-ndly moving impression. The Confer-e called for a Sacrificial Sunday offering June 2, to initiate the fund.

'he response of the church was enthusias-and generous, and during the quadren-m ended at the General Conference in nsas City this year, $1,829,025.20 had been tributed for this relief on five continents. e income in the last year was $612,726.90, ich was $143,000 in excess of the previous r and was cheering proof of an ever-wing support.

'he expenditure of this great sum con-ates a story full of human and dramatic rest. It has saved lives, fed the starving clothed the freezing. It has brought h to the bodies of little children reduced ost to skin and bones. It has enabled kers in Christian institutions to carry on, nistering to their charges whose condi-was heart-breaking and deplorable. It brought cheer to the frightful gloom loneliness of prisoners of war and given stance to Christian refugees in their ex-nity.

eyond all else it has demonstrated that y in America there are Christians who and from their security are not unmind-of the needs of others. The expressions gratitude that come flowing back from quarters in a great stream would make ry giver's heart thankful for the privilege cting in the spirit of the Good Samaritan.

'he terms of reference to the committee ned nine interdenominational agencies to supported, and the total dispensed in way was $832,154.54. The allocations distinctive Methodist agencies came to 2,544.39. As some of the interdenomina-al agencies have now been taken over he National War Fund, the gifts through rch channels will increase in percentage. vas doubled during the past year.

is an interesting reflection on the place na occupies in the mind of Methodist nds to note that ninety per cent of all gnated funds are for China. No less than 3,589.59 was sent to China, including 3,979.25 through Methodist connections $50,000 for Madame Chiang's war or-ns.

'he entire fund has been administered at st of five per cent of the income, which lmost without parallel in any such work. he church was fortunate indeed to have hairman of the committee Bishop Her-Welch, who possesses the confidence esteem of all, and who brought to the not only an intimate knowledge of the ntries involved but rare gifts for the man-nent of such a wide-flung enterprise.

ollowing the approval and endorsement of the committee's report at the Kansas City General Conference in May of this year, the mandate of the committee was renewed for another quadrennium. This action was unanimous for the following overwhelmingly important reasons:

"The needs which led to the appointment of the committee four years ago exist in even greater urgency today. The area of suffering is extending, and in the fields where the Christian church has responsibility the intensity of suffering is deepening. The work of the church is still called for even more imperatively than before. The distinctive ministry in the name of Christ and through Christian agencies to Christians and to others who are not reached by other agencies must be maintained."

The destruction of this war is baffling even to the imagination. Even in countries liberated, the cost of that freedom to the peoples freed is the utter loss of all possessions. There is no machinery for their replacement. There is a danger that the old Horsemen of Want, Disease, Pestilence will engulf whole areas unless theere is great international statesmanship among the nations and great giving among individuals.

A planning board made public recently that 100,000,000 people would require outfitting. In one European land it was estimated that only one baby in twelve lived six months. In China, the price of primary commodities has gone up 700 per cent. Populations who were proverbially neat and tidy in appearance are now clothed in rags. Famished, starving, and hopeless men and women form the seed-bed for chaos and disruption.

The committee is solely for the purpose of reelief, not for rehabilitation or reconstruction. That will be the responsibility of others. It particularly will do its work in the name of Christ. How one can imagine the Master weeping over the unspeakable wretchedness and misery of those made in His image! We would break our pledge of fealty to Him if we allowed them to beat their thin and weakened hands against our doors in vain. It would be false to all Christianity teaches.

The committee appeals with confidence to the church at this period of unprecedented need for continuous and sacrificial giving that will be worthy of the church. The bishops, district superintendents, pastors, and church officials are behind this effort to the limit, but each one must feel the urgency. Every man and woman, together with young people, should share in the splendor of the effort. It may accomplish as much for the future of a happy, ordered world as our soldiers are doing on the battlefield. It is certain that that hope cannot be realized without meeting first these human needs.

The Methodist Committee for Overseas Relief is our own Methodist instrument and vehicle for world relief, and what it can do depends upon you and upon me.

UPROOTED BY THE INVADER

CHINESE ON THE MARCH TO FIND NEW HOMES

Rudiments of Medicine

Beginning October 6, a course of training in hygiene, tropical sanitation, community health programs, first aid, home nursing, and the elements of preventive and curative medicine and minor surgery, will be given, under the auspices of the Christian Medical Council for Overseas Work, a functional committee of the Foreign Missions Conference of North America, at 150 Fifth Avenue, New York City, primarily for furloughed and newly appointed non-medical missionaries working in areas where competent medical aid is not readily available.

The course will consist of thirty-two weekly periods of two hours each. Former medical missionaries from various countries, members of the Christian Medical Council, will assume the chief responsibility of the teaching, assisted by visiting members of the medical, dental, and nursing professions.

For further details and application forms, those interested are asked to communicate with the Secretary, Christian Medical Council, 150 Fifth Avenue, New York 11, N. Y.

Bishop and Mrs. Newell S. Booth have secured a house at 71 Woodland Road, Auburndale, where Bishop Booth will be living until he leaves for his initial trip to Africa as bishop and where the family will continue to make their home during his absence. Bishop Booth expects to obtain plane passage for the Congo early in September. During the coming year Mrs. Booth will continue her writing, Newell, Jr., will enter the College of Liberal Arts of Boston University, and Esma-Marie will be in the Warren Junior High School of West Newton.

Newly named supply pastors on the Southern District of the New Hampshire Conference are Rev. Milo Farmer, Hillsboro, Hillsboro Center, and East Deering; Rev. Lyle W. Lieder, Milford and Brookline; Rev. C. Blaine Duncan, St. Paul's Church, Lawrence (to follow Rev. E. Hartwell Daley, who has been granted a leave of absence until the next session of the New Hampshire Conference); Rev. Norval Scott, St. Mark's Church, Lawrence.

Mr. and Mrs. Fred W. Hutchinson of 84 Riverview Avenue, Longmeadow, will have the deep sympathy of their fellow Methodists in the loss of their son, First Lieut. Charles W. Hutchinson, who died in France on July 24, as the result of wounds received in action. Lieutenant Hutchinson, who received his Army commission in August, 1942, went to England last May and on July 4 landed in France. Since then he had served on the front lines as a commanding officer of his division in an infantry unit. He was a graduate of Massachusetts State College and before entering the service was engaged in business in Springfield. Like his father and mother, he was an active member of Trinity Methodist Church, Springfield. Besides his parents, he leaves a sister, Mrs. Elmer H. Allen of Williamstown; a brother, Richard H. Hutchinson of Detroit, Mich.; four nephews, and a niece. His mother has contributed to ZIONS HERALD through the years under the name of Genevieve L. Hutchinson.

Rev. Joseph D'Alfonso is being released from the pastorate of the Woodland and Alexander charge of the Maine Conference, effective November 1, that he may accept a teaching position in the department of philosophy and psychology of Bates College, Lewiston, Me.

Among the students from Latin America who are studying in the States in 1944-45 are several young women connected with the schools of the Woman's Division of Christian Service of the Board of Missions and Church Extension. Miss Estela Alonso of Havana, Cuba, and Miss Enelida Geymonat of Buenos Aires, Argentina, have scholarships for study at Scarritt College and affiliated schools in Nashville, Tenn. Miss Alonso is a graduate of Colegio Buenavista in Havana, and has since her graduation served as secretary to the Directora. She will study school administration and English. Miss Geymonat graduated from Union Theological Seminary and studied nursing at the Institute of Experimental Medicine and the Maternity Hospital Training School in Buenos Aires. She is now instructor and nurse in the seminary, and will take advance courses in nursing at Vanderbilt University Hospital. Miss Graciela Jimenez of Lima, Peru, is a recent graduate of Lima High School who has been appointed by the Institute of International Education as an exchange student at Allegheny College.

Rev. and Mrs. H. Chester Hoyt of South Athol, Mass., and Sarasota, Fla., have a new grandson, William Chester Hoyt, born August 20, in Beverly, to Rev. and Mrs. Paul Chester Hoyt of South Hamilton.

Second Lieut. William Dye, son of Rev. and Mrs. William Dye, Methodist missionaries in India, is in a Japanese military prison camp, near Tokyo, it is revealed by a postcard recently received from him by an American friend. He was in the British Army when taken prisoner more than a year ago.

Dr. Adolph Keller of Geneva, Switzerland, is to teach at Boston University School of Theology during the coming year, taking the courses in the World Mission of Christianity formerly taught by Professor Basil Mathews.

Several Methodist missionaries, past, present, or retired, have died in recent weeks. They are Mrs. E. Dudley (Luella Christina Austin) Parsons, Jr., in Minneapolis, Minn., June 6; Mrs. Laurence (Dora Alice Duncan) Reynolds, in Compton, Cal., July 16; Mrs. Charles Sumner (Emily Early) Buchanan, in Cincinnati, Ohio, July 26; Miss Marie Crone, in Lindale, Tex., July 31, and Rev. John Albert Phillips, in Tampa, Fla., August 10.

Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church in New York City, addressed more than 4000 persons in the amphitheater at Chautauqua, N. Y., recently on new approaches to the liquor problem. The National Woman's Christian Temperance Union sponsored the meeting.

Rev. William R. Johnson, well-known missionary now on furlough from Kiangsi, China, under the Board of Missions and Church Extension of The Methodist Church, recently completed a second lecture tour visiting USO clubs and Army and Navy training centers. On his tours, in seven months, he has traveled more than 25,000 miles in twenty-five states. In 235 lectures he has addressed 54,285 people, and many thousands more in numerous broadcasts. The subjects he most frequently used for these lectures were "Our War in the East and the Postwar World" and "Japan's Road to Conquest." Mr. and Mrs. Johnson have recently moved from Washington, D. C., and are now making their home in Polo, Ill.

Dr. J. Scott Lidgett, "the Nestor of the Free Churches" of Great Britain, celebrated his ninetieth birthday on August 10. A correspondent of *The Methodist Recorder* of London, reporting an interview with Dr. Lidgett for the issue of that paper bearing the date of his birthday, says: "To me it was a delight and honor, for the fourth time since the war began, to make my way—alas, picking it carefully through desolation—to the Bermondsey Settlement, where, amid mean streets, poverty, and toil, he has gallantly and frugally lived for more than half a century." Answering the interviewer's final question, "What is your judgment on the general religious tendency of the present critical hour?" the "Elder Statesman" of British Methodism replied firmly, "Personally, I think many influences are conspiring all over the world to cause a return to the Christian faith as the only hope for a world in which man has so conspicuously failed."

Alfred A. Gustafson, who held the distinction of having taught at Wilbraham Academy longer than any other teacher since the school was founded in 1817, died on Monday of last week, August 21, at his home in Wilbraham, at the age of sixty-three. Mr. Gustafson, a graduate of Wesleyan University in the class of 1903, headed the science department at Wilbraham Academy from 1912 to 1937. He had previously taught at East Greenwich Academy and Montpelier Seminary. For the last three years he had been head of the science department at the Providence Country Day School, East Providence, R. I. He was a Methodist, active in the Wilbraham Methodist Church for several years and treasurer of the Wilbraham United Church for many years. Surviving him is his widow, the former Selene G. Sexton of East Haddam, Conn., to whom he was married in 1909. Funeral services were held at the church in Wilbraham on Wednesday afternoon, the pastor, Rev. Kermit Schoonover, officiating, assisted by Gaylord W. Douglass, former headmaster of Wilbraham Academy. Burial was in Middletown, Conn.

Rev. Russell J. Humbert, pastor of Epworth Methodist Church, Toledo, Ohio, for the last four years, has been appointed to Trinity Methodist Church, Youngstown, Ohio, as of September 17. In his new charge he will be successor to Dr. Schuyler E. Garth who was elected to the episcopacy at the recent North Central Jurisdictional Conference. Mr. Humbert is a graduate of Boston University School of Theology, class of 1932.

Rev. Stanley Martin, who has been professor of psychology at Simpson College, Indianola, Iowa, is coming this fall to Boston University, from which he received his theological degree in 1939, to become director of student religious activities under Dr. Warren T. Powell, head of the Department of Student Counseling and Religious Activities. He will also teach courses in religious education at the School of Theology.

During the summer Mrs. Graziella Leza de Prieto of Havana, Cuba, has been doing graduate work at Columbia University and Union Theological Seminary. Mrs. Leza de Prieto is a graduate of Colegio Irene Tolan in Matanzas, and has taught for twenty years in the Normal School in Havana. She is a specialist in Home and Family Life and is well known as a lecturer and writer on social hygiene. Always an active worker in the Methodist Church, she is the secretary of Christian social relations of the Cuba Woman's Society of Christian Service, and has recently written several leaflets planned for in the program for Christian Literature for Latin America.

Paul Arnold Ziegler of Arlington, who died August 18 at the Symmes Arlington Hospital at the age of sixty-five, was the father of Chaplain Wilbur C. Ziegler, a member of the New England Conference, now serving with the United States air forces in England. Mr. Ziegler was lay leader and trustee of Calvary Methodist Church, Arlington, where the funeral service was held. He was the first executive secretary of the civ

n defense committee in Arlington and ex-utive secretary of the Arlington rationing oard. Survivors are a widow, a daughter, nd three sons.

Rev. Chester F. Butterfield of the Maine onference, retired, died Tuesday evening last week, August 22, in Eastport, Me., here he made his home. Services were to held Sunday afternoon from the Eastport ethodist Church. A more extended notice ill be published in a later issue of the ERALD.

EVENTS

Five Protestant denominations—Presby-rial, Methodist, Baptist, Episcopal, and ongregational—have united to take over Vestminster College in Salt Lake City, Utah. campaign to raise $25,000 for maintenance the college—now Presbyterian—during e transition period was recently conducted. nder the charter, to be renewed in 1945, e college will be owned and operated by e five denominations, and will be expanded om a junior school into a four-year senior llege.

Vice President Henry A. Wallace will be ne of the principal speakers at an Inter-tional Religion-Labor Conference to be eld October 10 and 11 in Pittsburgh, Pa. esults of a survey now being conducted by e National Religion and Labor Foundation ill be the basis of discussion and action at e conference and at meetings to be held rlier in other cities. "Action ballots" are ing sent to religious and labor leaders roughout the United States "with the hope at a large majority will help us by indi-ting what they have done, or are willing do, in a common effort to save all our ople from want and fear." "We know at a major victory over want and fear can won," the Foundation's preliminary an-uncement states. "Unprecedented produc-n for war affords ample proof." Typical many questions on the survey ballot are: Vill you, after the war, support the legal d ethical rights of labor (a) to bargain llectively; (b) to strike and picket; (c) to gage in political action?" "Will you sup-rt the Farm Security Administration and e extension of its service throughout all edy rural areas?" "Will you vigorously pport the right of: (a) The churches to be ard at the peace table? (b) Labor to be presented at the peace table?" "Will you n a church or synagogue of your choice d actively support your clergyman in a cial action program?"

The August-September issue of *The Re-al Pulpit* is devoted to a presentation of he Ministry of the Holy Spirit," from pen of Professor Edwin Lewis of Drew heological Seminary and written at the re-est of Dr. Harry Denman, executive sec-ary of the General Board of Evangelism The Methodist Church. In the Preface, . Lewis refers to his previous hesitancy discussing in print the exceedingly diffi-t subject of belief in the Holy Spirit be-se he has never had the necessary con-ence in his own thinking. "I do not mean," he says, "to imply by this that I suppose that I have at last arrived at con-clusions so definite that they are not likely ever to need reconsideration. Anything but that. If there is one Christian doctrine on which the mind must always be left open, it is that of the Holy Spirit. There is a cer-tain intangibility about the subject which must always be reflected in what we say about it. We cannot confine the Spirit with-in a framework of severe logic. The most I can possibly hope is that I have detected here and there portions of a pathway through a thick forest, and that others, having these portions pointed out to them, may find more of the pathway for themselves, and may make their own journey in greater confi-dence." Dr. Lewis's discussion of the sub-ject is in language that can be understood by the layman. As it is read by large num-bers of persons, the author's hope that it will "serve in some slight degree" the cause of Christian evangelism should be fulfilled. A single copy, which sells for twenty-five cents, cash with order, may be obtained by addressing Tidings, 708 Medical Arts Build-ing, Nashville 3, Tenn.

For the first time, the Protestant churches in Youngstown, Ohio, have hired a full-time family service worker as a means of combat-ing juvenile delinquency. Miss Marian Camp-bell, supervisor of the Mahoning County (Ohio) Welfare Agency, has been selected for the post and will begin September 1. The Youngstown Council of Church Women, representing every large Protestant denomination in the city, proposed the idea and sponsored the project. Miss Campbell will work with Protestant children who come to the attention of churches or schools, seeking to prevent delinquency and working with delinquent children who come before the court. She will intercede with the chil-dren's family, give advice regarding the children's recreation and rehabilitation, and will attempt to connect the family with a Protestant church of their choice.

Church groups throughout the country are speeding plans for religious observances of V-Day—the day of victory in Europe—according to reports reaching Religious News Service in New York. At Cleveland, Ohio, a mammoth interfaith public mass meeting is being planned in Public Hall through a committee named by Mayor Frank J. Lausche, while the Cleveland Church Fed-eration has urged all churches to hold spe-cial services. The mayor's group has taken steps to close all the cafés, saloons, and re-tail liquor stores for forty-eight hours when the armistice is declared. A civic celebra-tion is planned at Indianapolis, Ind., fea-tured by a parade to the World War Me-morial Plaza, where an open-air service will be held jointly by the three faiths. Churches all over the city will be open, and com-munity services will be held. Stores will be closed. An interfaith and interracial prayer meeting will be held in Asheville, N. C., according to the Ministerial Association, with persons of all faiths and races sharing in ceremonies at the city auditorium. The Greater Miami Chamber of Commerce has created a V-Day committee which includes members of the three faiths to arrange a community observance as a "Day of Thanks-giving." Returned service men are sched-uled to speak briefly at a union worship in Delavan, Wis., and will be asked to empha-size the value of the Christian faith to them as soldiers. The Rhode Island Council of Churches has asked all Protestant churches in the state to hold special services, based on material issued by the Federal Council of Churches. Three union services have been arranged in Youngstown, Ohio, by the Fed-erated Churches, to be held at First Bap-tist Temple, and quarter-hour services will be held every hour on the hour at the Little Chapel of Friendly Bells. Churches are also urged to hold services of their own in order that all who wish to do so may have oppor-tunity for meditation and prayer.

By proclamation of King George, Sunday, September 3, has been designated a national day of prayer throughout the British Empire. Three outstanding clergymen will be heard in special radio broadcasts during the day. The Most Rev. William Temple, Archbishop of Canterbury, will speak in the morning, the Roman Catholic Archbishop of West-minster in the afternoon, and Principal W. Holms Coats of the Baptist Theological College of Scotland in the evening.

The Harvard Chaplain School held its final graduation last week in the Memorial Church, with Dean Willard L. Sperry of the Divinity School in Harvard University de-livering the address. The school has now taken up new quarters at Fort Devens.

The eleventh biennial General Council of the United Church of Canada will be held in Toronto, Ont., beginning September 6. Longest and most important report to be submitted to the Council is that of the Com-mission on the Church, Nation, and World Order. A religious, economic, and social document, it consists of 80 pages divided into 156 sections and covers national and international planning, employment, labor and capital, agriculture, child care, social in-surance and security, private and public ownership, family life, delinquency, crime, race, religious freedom, and many other subjects of interest to the church. In the report, the commission asserts that "it is in-cumbent on the church to state the prin-ciples of a truly Christian civilization," and adds that the church is the "world's oldest internationale" which with its international and national experiences "ventures to set forth a Christian charter for society." Loyal to British tradition in domestic politics, the report, however, calls for constitutional changes and commitment to world order. "National unity should be fostered," it says. "Sectionalism should be fought. Religious antagonism mitigated. Politics must be re-deemed from narrow partizanship. Tradi-tional civil liberties must be maintained."

With Our Writers

Bishop W. Angie Smith, Oklahoma City, Okla.; one of Methodism's new bishops, elected at the South Central Jurisdic-tional Conference last June and assigned to the Oklahoma-New Mexico Area.

Edward W. Blakeman, Ann Arbor, Mich.; Methodist minister, member of the Detroit Conference; counselor in religious education at the University of Michigan.

Harry N. Holmes, New York City; asso-ciate secretary of the World Alliance for International Friendship through the Churches.

Walter Healy, Springfield; pastor of Asbury First Methodist Church.

British Methodist Conference

[From a report by Rev. H. Crawford Walters published in *The Christian World,* London]

The Methodist Conference has met at Oxford-place Chapel, Leeds. Full preparations for the holding of the Conference in London had been made; then, conditions making that undesirable, it was decided to meet in Leeds, and the Methodists of that city, with only the briefest of time for preparation, rose to the full heights of Yorkshire hospitality and did everything that present circumstances permit to meet the needs of representatives.

It has been a "utility" Conference. Many of the outward signs and symbols as well as public meetings have been lacking, but the attendance was surprisingly large. Nearly 400 of the possible 650 representatives were present, and at the opening session the public gallery was thronged. When the retiring president, Dr. Leslie F. Church, announced the time-honored hymn, "And are we yet alive, and see each other's face?" we remembered the bombing experiences which he and many others present had been through. One felt that there was a deeper, more personal note as we sang the words—

> "What troubles have we seen,
> What conflicts have we passed,
> Fightings without, and fears within,
> Since we assembled last!"

Dr. Leslie Church has had a brilliant year of office. The charm and graciousness of his personal contacts and his great speaking and preaching have made his term as president an outstanding one. And now he is putting off the presidential robe and handing it over to his successor together with Wesley's Field Bible. Dr. Wilbert F. Howard of Handsworth College, Birmingham, comes to the chair of the Conference with a great reputation as a New Testament scholar. His presidential address was characterized by closely knit reasoning, incisive phrasing, and moral fervor. It is impossible, he said, for the Conference to keep silent about world affairs. We are all one in our hatred of war, but the overwhelming majority clearly recognize that in this conflict there was but one choice. Here stand we. We can do no other. So help us God. The cross, continued Dr. Howard, is coming back to its central place in Christian theology. But the spirit of the cross must regain its rightful place in the life and character of Christian people. Christianity is an austere religion, which explains its unpopularity with some people. There was a need for the church in her corporate life, as well as for individual members, to practise more self-discipline and self-sacrifice. The true function of the church was to create the attitude of mind which refused to consider personal advantage or class privilege when the interest of the community was at stake.

Dr. Howard humorously chided Methodists at being expert in the serving of tables, masters in the work of organization, but rather lacking in constructive thought. He advocated a standing commission charged with the direction and development of the mental and spiritual life of the church. It was a fine address and obviously impressed the Conference.

The retiring vice-president, Mr. C. F. Nightingale, who has put in a splendid year's work, then inducted his successor, Mr. Wilfred Turner, J. P., of Bradford. Mr. Wilfred Turner is good to look upon with his silver hair and pink carnation. He is good to hear, too, and the Conference responded to his address, every part of which was instinct with his love of Methodism. He told us that on the previous Sunday he had completed fifty years' service as a Sunday-school teacher and appealed to the rank and file for continued faithfulness.

Then we came to what might have proved a very difficult crossroads. A committee had recommended that Conference should only remain in full session for one day and then delegate its powers to the Conference Executive Committee. It may not be generally known that it is a legal necessity for the Methodist Conference to meet once a year. Dr. Howard said that he had received various notices of motion, indicating a diversity of opinion on the length of their sessions, and he felt that this was an occasion when it was incumbent upon him to give a clear lead, and that was that the Conference should continue until it had completed its work. He appealed for an audible assent to this direction, and it was given. So the various notices of motion were swept aside unread to waste their wisdom in baskets designed for that purpose. So the rights of democracy were preserved by an action which had a slight flavor of dictatorship.

In presenting the report on War Damage, Rev. E. Benson Perkins revealed that Methodist property in London and the South of England had received further serious damage in recent weeks. It was resolved to launch an appeal for half a million pounds as a Reconstruction Fund, half for home work and half for the mission field, specially China and Burma, fifty thousand pounds being allocated to the Inter-Church Fund for the restoration of Continental churches.

Three years ago a fund was launched to put on a firm basis the retiring allowances to supernumeraries. The appeal was for three hundred thousand pounds, and there was heartfelt thankfulness when Rev. W. Lorne Cornish announced that the whole of this sum had been received with several thousands to spare. Mr. J. Crowlesmith was voicing the feeling of the whole church when he paid high tribute to the skill and devotion Mr. Lorne Cornish had shown.

And now we must designate the officers of the next Conference. The first ballot was inconclusive, but in the second the mind of the Conference was made unmistakably clear, and the president will be Dr. A. W. Harrison, formerly principal of Westminster College. This is a recognition of Dr. Harrison's work for education, as well as an appreciation of his other conspicuous gifts. As vice-president, the Conference choice fell on Sir George Knight of Bournemouth. He received his knighthood for "services to religion." Now he will add to those services.

No Methodist Conference would be complete without a speech from our "Nestor," Dr. Scott Lidgett. How clearly he speaks! Holding Wesley's Field Bible, which is annually entrusted to the president, Dr. Lidgett told us how his grandfather, Rev. John Scott, had first presented this Bible to the president at the Conference one hundred years ago.

In the discussion on the Education Bill, some dissatisfaction was expressed on the provision for Free Church children in single school areas. In reply, Dr. Harrison said that the bill was the Government's compromise, but added that we ought to be thankful that in this increasingly secular age the Government had stood for religious education.

Great regret was felt at the absence through illness from the Representative Sessions of the Conference secretary, Rev. Edwin Finch, for whom the veteran Dr. Robert Bond acted. Mr. Finch is a master of Methodist "law and order" and the mentor of successive presidents. But Dr. Howard needed no mentor. He has conducted the proceedings with dignity, wisdom, and skill. It was largely owing to this that the Conference, which commenced on Tuesday, completed its business on Friday. Dr. Howard's address to the ministers in the Pastoral Session on love, self-discipline, and truth as essential elements in ministerial character was the peak moment in a Conference which throughout maintained a high level.

Institute at Tilton

Under the auspices of the Board of Education of the New Hampshire Annual Conference, the Methodist youth of New Hampshire held their institute from June 25 to July 1 at Tilton School, Tilton, N. H. The institute was built around the theme "Vision and Strength for Christian Tomorrows."

Each day was filled with a busy and well-planned program. Under the leadership of Rev. Raymond S. Proudfoot of Haverhill, Mass., dean of the institute, morning watch was centered around the hymn "Once to every man and nation comes the moment to decide." The rest of the morning was spent in three class periods.

The classes taught and the teachers were "How We Got Our Bible," Rev. William J. Davis of Exeter, N. H.; "The Life and Teachings of Jesus" and "Tomorrow Begin Today," Rev. Ernest A. Shepherd of Baker Memorial Church, Concord, N. H.; "Tarsus, Antioch, and Points West," Rev. Gilbert W. Wieting of Central Church, Lawrence, Mass. "First Commission Pacquet," Mrs. William J. Davis; "Recreation Clinic," Rev. A. Otis Beach of Plymouth, N. H.; "Parliamentary Law," Dean Proudfoot; "The Christian Family," Rev. Warren W. Peters of Tilton; "The Kingdom Come, But How?" and "The Jesus Way in War Time," Rev. Donald F. McAninch of Arlington Street Church, Nashua, N. H.

The afternoon program was one of hobby groups and recreation for all. Various members of the faculty were in charge of the hobby groups. Mr. Beach led the recreation.

Evening programs were varied. Mr. Shepherd set the spirit of the week by preaching the first evening on "The Road to a Better Life." Monday evening, movies were shown by the pastor of the Hampton, N. H., Methodist Church, Rev. Harold B. Kee. Tuesday evening, Mr. Peters led in fun games. Wednesday evening was Student Stunt Night. A Cracker Jack Party occupied Thursday evening.

Leading the singing all week was Mr. Peters. In charge of *The Insti-toot-er,* the institute newspaper, was Mrs. A. Otis Beach. The institute nurse was Mrs. Ernest A. Shepherd; the registrar, Miss Winifred Ellis; the dean of women, Mrs. Gilbert W. Wieting.

One of the most interesting features of the week's program was the panel discussion held on the subject of "Race Relations." Director and discussion leader was Rev. Hartwell Daley, St. Paul's Church, Lawrence, Mass. Speakers were Rev. Fra

unn, Andover, Mass., Rabbi Abraham I. cobson, Haverhill, Mass., and Seaton lanning, executive secretary of the Boston rban League, Boston, Mass.

Under the consecrated guidance of Mr. Vieting, the evening campfires were climac- c. Mr. Wieting used "Forward Step" cards ith excellent results. On Friday evening the communion service and the final mpfire, almost all the young people pres- nt sincerely signed cards signifying a for- ard step in Christian living.

Yale School of Alcohol Studies

Walter Healy

During the period of July 7-August 4, me 148 men and women from all sections the United States and from Canada gath- red at the Sterling Divinity Quadrangle, ale University, in attendance upon the 1944 mmer session of the School of Alcohol udies. The *Harvard Lampoon* in announc- g the fact of this school considered the ent as "significant"! We quite agree. Sig- ificant it is that Yale University, Laboratory Applied Physiology, Howard W. Hag- rd, M. D., director, through its Section on lcohol Studies, E. M. Jellinek, Sc. D., di- ctor, at large expense should devote four eeks to an intensive study of the problems alcohol.

The physical accommodations of the hool are all that could be desired— mmodious rooms, shower baths, refectory, braries, lounge, auditorium, chapel, gym- asium, athletic field, parking facilities. ompetent workers diligently kept all this tensive plant functioning at high efficiency.

Extra-curricular interests included various cial occasions at St. Elmo Club, tennis, ball ames, and visitation of the notable build- gs of the university, such as the Sterling emorial Library with its 2,500,000 books, e Gallery of Fine Arts, the eight-story ayne Whitney Gymnasium.

Yale in war time is vibrant with activities. en and women in training for the armed rces are in evidence everywhere. Their sty songs resound on the campus and as ey march through the streets. Approxi- ately 1500 Yale men are in the armed rces, and more than 200 members of the culty have gone forth to serve their na- on. In the Air Force School, the "West oint of the Air," there are 3000 studying become officers. At the Divinity School e could attend early lectures in the regu- r courses. It was my privilege to sit in at e of the lectures by Professor Kenneth S. atourette and afterward in the company of o others to lunch with him.

All this added zest to the four weeks of rious study of the alcohol problem. The ork as carried on dealt consecutively with e use of alcohol as related to the individ- al, to personality, to society, to control, to eatment, and to religion. Here we had e benefit of the accumulated knowledge the several specialists—doctors of medi- ne; scientists with the latest insights and nderstandings gained in laboratory re- arch and experimentation; lawyers and dges cognizant of the pertinent legal as- ects of the problem; professors of anthro- ology, of sociology, of physiology, and of sychology. It was most wholesome for a eacher to be subjected to the severe disci- line of the scientific spirit as set forth by ese competent men and women wholly yal to all discoverable truth and concerned

"For this I am very grateful to my home church ~~~~"

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with the highest interests of mankind. Seminars arranged by the students proved to be a helpful feature.

Such a school is significant for the postwar world of which so much is being prognosticated. After we have won the war, shall we succeed in the days of peace in building a more Christian world? Of the many problems to be faced, I am inclined to place the alcohol problem second only to that of race relations. It is evident that we must begin all over again in our efforts to solve the alcohol problem. To make the essential brick for the building of the Temple of Temperance, we need all the scientific knowledge attainable. The Yale School is the outstanding source of such knowledge.

One comes away from the school well armed with up-to-date literature on the subject of alcohol: "Alcohol Explored," H. W. Haggard and E. M. Jellinek; the extensive notes of the 1943 session of the school; monographs such as "Sociology and the Problems of Alcohol," Selden D. Bacon; the "Quarterly Journal of Studies on Alcohol"; and (to be received at an early date) the published lectures and discussions of this 1944 school.

Never have I found a more spontaneous friendliness than was manifested at this school. The many details of administration were in the hands of Miss Thelma Pierce, executive secretary, whose courtesy was ever unfailing.

The school cannot be understood apart from the personality of Dr. Jellinek, the director. Nothing escaped his attention. With consummate skill he guided the discussions and in his summation underscored the main conclusions reached. He presided at the lecture sessions, mingled freely with the student body on the green, and frequently with some small group gathered in a student's room carried on an informal discussion extending into the late hours of the night. His calm confidence that in due time the alcohol problem will be solved gave needed assurance to all. His closing words will be long treasured: "Humility solves all problems."

It is to be hoped that this unique school will be continued indefinitely and that many, especially those of younger years in the ministry, will take advantage of such a high opportunity to see the alcohol problem in its proper perspective and to gain insight into the necessary procedure for its ultimate solution.

Laurel Park Highlights

The annual assembly and youth institute of the Springfield District, held at the campmeeting grounds at Laurel Park, near Northampton, concluded one of its most successful sessions on Sunday, August 20. Despite the handicap of extremely hot weather, the enthusiasm of the student body and its consecrated leaders made for a high level of interest and achievement throughout the entire program.

The dean and moving spirit of the institute was Rev. John Hoon of Springfield, who completed his fifth year of untiring labors on behalf of the young people who attend. The largest registration yet recorded, 132 intermediate, high school, and senior young people, together with 28 faculty members, was the dean's reward for his work during the past winter with the youth caravan which visited the churches to promote attendance. A total of twenty courses and project periods were provided under the guidance of a competent and hard-working group of ministers and laymen. Much satisfaction was expressed at the notable interest taken by the students in their class activities and the substantial work done by those enrolled.

The evening preacher for the week-night services was Rev. Harold C. Metzner of Trinity Union Methodist Church, Providence, R. I., whose helpful and clear-cut messages were a challenge to young and old alike to a more Christian way of life. Guest preachers at the opening Sunday services were Rev. Philip S. Nason of Cortland, N. Y., and Rev. Robert L. Tucker of New Haven, Conn. On the concluding Sunday, Rev. Donald G. Wright of Lynn and Rev. F. Howard Callahan of New York City gave the climax addresses of the assembly program. Each preacher in his turn spoke on a theme that was timely and significant, and keyed to the needs of his hearers.

The musical program of the week was in charge of John T. Bone, Jr., minister of music in the Starrett Memorial Church, Athol, with Mrs. Bone as piano accompanist. A choir of 75 voices presented an exceptional program of music at the annual Saturday evening concert. A scene from the play "Family Portrait" was given by students of the drama class under the direction of Mrs. Dorothy Sargeant.

The chief social occasion of the week was the institute tea, held this season at the Bryant Memorial cottage which had been procured and furnished during the past year for the use of the faculty members. The tea took the form of a housewarming for this helpful addition to the facilities of the Park. Judge Robert C. Parker, chairman of the Campmeeting Association, made a brief address, and presented Miss Mary Converse of the Hotel Sheraton, Springfield, through whose generosity the cottage had been secured. The new faculty accommodations together with other improvements made during the year, came to more than $2000.

Recognition was made on more than one occasion during the week of the leadership and executive direction of Rev. Charles W. Jeffras, superintendent of the Springfield District, over the entire Laurel Park program duing the last six seasons. All who have attended the programs of these years have felt the influence of the kindly spirit and friendly counsel of Dr. Jeffras, and also of Mrs. Jeffras, who is known affectionately among the students and young people as the "Deanie."

It is impossible to acknowledge the service of all who made the program of 1944 a hig

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ıt in the achievement of the passing years. s summer's program will be remembered a triumph in cooperative effort among isters, lay folk, and young people, all of ɔm gave without stint of their time and rgy to create a successful program and provide a brief experiment in Christian ıg. "Of such is the kingdom of God."

CLARENCE F. AVEY.

spirational Week Jacksonville

'he campmeeting at Jacksonville, Me., 16-23, under the leadership of Rev. G. ıghan Shedd, superintendent of Bangor rict, was a season of spiritual uplift and ıiration. "Christ Is the Answer" was the eral theme stressed throughout the week, inning with the morning watch each day '.15.

daily Vacation Bible School was con- ted under the direction of Rev. and Mrs. H. Stewart. The final assembly program ı its spiritual outlook and its fine array related handwork was positive proof that lern methods are valuable and produc- of real results in the lives of children.

'he training classes for the young people 'outh Fellowship. Methods and the Lake- Services under the supervision of Rev. old Tozer, and the class in "Building World of Tomorrow," conducted by . H. M. Emerson, were enthusiastically nded. The classes in W. S. C. S. Meth- led by Mrs. Wesley G. Huber, and "The hodist Woman and Her Church," led by . Alice T. Hart, brought to large num- of women the urgent need and vast im- ance of more Christian living in home, rch, and community. The class in Local Leadership was presided over by Rev. sley G. Huber, executive secretary of the ngelistic Association of New England. ghlights of the Bible" lectures were n each day by Rev. C. D. Wentworth. n the opening Sunday, the district super- ndent conducted a love feast, which was owed by the morning service, at which he the preacher. Rev. Joseph D'Alfonso de- red the sermon of the afternoon, and Rev. D. Wentworth in the evening. On the ing Sunday, the preachers were Dr. ɔer, morning and evening, and Rev. Her- F. Aldrich, superintendent of Augusta rict, in the afternoon.

'arious preachers were heard at the after- n services through the week. Thursday rnoon was celebrated as Citizens' Day. gressman Frank Fellows, Senator R. en Brewster, and Horace Hildreth, nomi- for governor, were the speakers.

'he evening services, under the direction Dr. Huber, were alive with the spirit of ngelism. Numbers of young people be- the Christian life, and many persons con- ated themselves anew to God's service.

'he Work Period was important in its lts also. The same Christian spirit pre- ed in the efforts for the material im- vement of the campground. One of the t conspicuous of these tasks was the ring out, repairing, and arrangement of Quiet Hour Cottage, where a peace ne was installed as a principal feature. s was used by many as a quiet place prayer and meditation.

he Milltown Cottage was converted into ookshop with a display of recent books n The Methodist Publishing House.

ach day's program ended with a Good- ht Sing in the grove or around the campfire. The large circle of clasped hands made an impressive ending for the day, and the good-night benediction by Mr. Shedd will long be treasured as a high light of this seventy-ninth anniversary of Jacksonville Campmeeting. LILLIAN S. FARNHAM.

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Church Register

HERALD CALENDAR

New England Ministerial Training School, Wilbraham Academy, Wilbraham, September 4-8
Erie Conference, Meadville, Pa., Bishop J. H. Straughn, September 6
Indian Mission, Bishop W. A. Smith, September 14
Louisville Conference, St. Paul's Church, Louisville, Ky., Bishop W. T. Watkins, September 14
New England Conference Methodist Youth Fellowship, First Weekend Institute, Wesley Church, Worcester, September 16, 17
Augusta District Conference, Oakland, Me., September 20
New Jersey Conference, Ocean City, Bishop F. P. Corson, September 20
Northwest Iowa Conference, Grace Church, Sioux City, Bishop C. W. Brashares, September 20
Southern Illinois Conference, East St. Louis, Ill., Bishop J. R. Magee, September 20

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington 2, D. C.)

NAVY

James Stanley Stevens, Mount Kisco, N. Y.
Harold Dinsmore Flood, Philadelphia, Pa.
Stanley Jay Moore, South Royalton, Vt.
James Robert Hotchkiss, Jacksonville, Tex.
Donzel Clayton Wildey, Elkton, Pa.
Raymond Jervis Cooke, Wilmington, Del.
Rauzelle Margrave Johnson, Livingston, Tenn.
Lloyd Archie Doty, Staughton, Mass.
Howard Stillwell Pitts, New York, N. Y.
Clyde Ernest Way, Three Springs, Pa.
Claude Wilford Whitehead, Birmingham, Ala.
Myron Cassius Insko, San Diego, Cal.
Gustave Paul Keller, Coudersport, Pa.
William Gatewood Workman, Emory University, Ga.
Benjamin James Davis, Pine Grove, Pa.
Edward Franklyn Shrader, Martinsburg, W. Va.

ARMY

Stephen Benton Phillips, Ashley, Ill.
Junious Ernest Hall, Jeffersontown, Ky.
Donald Peirce Huckabee, Norwich, Conn.
William Record Wright, Prospect Harbor, Me.
Oliver Leo Tanquary, Edmonds, Wash.
Bruce Alton Crill, Memphis, Tenn.
James Roy Smith, Portsmouth, Va.
Eugene Elias Bell, Colchester, Ill.
Llewellyn Fred Runion, Sauk Center, Minn.
Robert Wilson Hall, Ellendale, Tenn.
Herbert John Van Vorce, Portland, Ind.
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However, whether your choice is to make an outright gift, to devise a bequest, or to purchase an annuity bond, I am sure you will wish to know something about the service rendered by Boston University. I therefore venture to submit the following outline of the University's growth and achievements:

Boston University was founded 105 years ago. It was chartered under the name "Boston University" in 1869. It is composed of twelve Departments: six undergraduate colleges, and six graduate professional schools. The undergraduate Departments are the Colleges of Liberal Arts, Business Administration, Practical Arts and Letters, Music, Physical Education, and the Evening College of Commerce. The graduate professional schools are: Theology, Medicine, Law, Education, Social Work, and the Graduate School of Arts and Sciences.

Each one of these Departments is composed of faculty members who are distinguished authorities in their respective fields. The student body is composed, in normal times, of from twelve to fourteen thousand young men and women, coming from every state in the United States, and from many foreign lands. The alumni are most distinguished, and this means the alumni from every Department in the University. For instance, five hundred and seventy-seven men trained in the School of Law have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years, a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

Our School of Theology is equally famous. At least thirty of its graduates have been elevated to the high office of Bishop. Some years ago a referendum vote was conducted by a non-denominational journal in Chicago, and it was revealed that seven of the twenty-five greatest preachers in America were products of Boston University School of Theology. No other Theological school approached that number. The School is famous for having furnished trained leadership for every field of religious endeavour—preaching, church administration, the missionary field, religious journalism, etc.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the "Federation Interalliee des Anciens Combattants" at Warsaw, Poland.

Boston University has been distinguished from its beginning by a courageous pioneering spirit. It has to its credit a long list of "firsts." For example: Boston University was the first university in history to make arrangements for intercontinental systems of study; it was the first in the world to admit women to all Departments on full equality with men; it was the first in America to require the three-year graduate course in medicine, and to require that it be taken in residence,—later the course was raised to four years; it was the first in America to present and require the mastery of graduate course in law with suitable entrance requirements, and for some years it was the only one maintaining the three-year course; its academic faculty was the first in America to be made up exclusively of professors who had pursued postgraduate studies in Europe; its School of Theology was the first in America to present regular courses by scholars representing different denominations.

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Please be assured that I shall count it a pleasure to hear from you and to receive any questions which you may desire to ask.

Faithfully yours,

DANIEL L. MARSH, President of Boston University

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